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[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK...	721
LEADER:—	
Robert Darbishire ...	728
ARTICLES:—	
“Holy Communion” ...	729
Free British Womanhood.—I. ...	732
Willaston School ...	733
MEETINGS:—	
Hyde Chapel, Gee Cross ...	730
CORRESPONDENCE:—	
Mr. Chesterton’s “Orthodoxy” ...	733
Association Sunday ...	733
LITERATURE:—	
Articles in the Reviews ...	722
ORITUARY:—	
Mr. R. D. Darbishire ...	723
The Rev. Frank Walters ...	724
The Rev. C. A. Hoddinott ...	725
Mr. Charles Vallance ...	726
Sir John Ward ...	726
Mr. Charles Bell ...	726
POETRY:—	
Christ Church, Bridgwater... ..	729
THE CHILDREN’S COLUMN ...	727
NEWS FROM THE CHURCHES ...	734

NOTES OF THE WEEK.

OUR pages this week, it will be seen, are largely occupied with memorials of departed friends. We must report next week Wednesday’s meeting of the National Conference Union for Social Service. Tomorrow, it will be remembered, is Association Sunday, as to which the treasurer writes in another column. The missionary work of the Association makes a strong claim on the generous support of the churches.

WE had intended in our present issue to mark the jubilee of the Rev. R. B. Drummond’s ministry at St. Mark’s Chapel, Edinburgh, which is being celebrated to-day, by a notice of the interesting historical account of the chapel and of his work there, which has been issued by the congregation, but other claims have rendered this impossible, and we must wait for the report of the celebration.

THE Committee of the British and Foreign Unitarian Association have arranged to celebrate the Tercentenary of the Birth of Milton by a meeting at Essex Hall, London, on Wednesday evening, December 9. The proceedings will include music illustrative of Milton’s poetry and three twenty-minute addresses. Dr. W. Blake Odgers, K.C., will speak on “Milton as Poet,” Rev. Charles Hargrove on “Milton as Theologian,” Rev. W. G. Tarrant on “Milton as Citizen.” Mr. John Harrison, the President of the Association, will preside. Tea and coffee will be provided at 7 p.m.; reception and music at 7.30 p.m. The speeches, which

will be interspersed with music, will begin at eight.

Admission will be by ticket only. Any member of the British and Foreign Unitarian Association will be supplied with a ticket free of charge if application be made to the secretary at Essex Hall not later than Tuesday, December 1. Non-members may obtain tickets on and after that date on payment of one shilling, provided there is room in the hall.

The committee have in the press and will issue shortly, “Milton on the Son of God and the Holy Spirit,” with an Introduction by the Rev. Alexander Gordon. A pamphlet, “Milton and Religious Freedom,” by the Rev. W. G. Tarrant, is also in the press, and will be published next week.

THE following list of figures relating to the stipends of the 250 Congregational ministers in London was recently given by the chairman, the Rev. R. Fotheringham, at a meeting of the London Union:—

Churches raising for their ministers	
less than £100	26
Between £100 and £125	23
“ £125 “ £150	5
“ £150 “ £200	31
“ £200 “ £300	78
“ £300 “ £400	39
“ £400 “ £500	12
“ £500 “ £600	14
“ £600 “ £750	11
Over £750	11

250

Average, £275.

“Is it right,” asked Mr. Fotheringham, “that one-fifth of our brethren in London are struggling to live on less than £125 a year? Is it Christian?”

IN an interesting interview published in the *Christian Commonwealth*, Mr. Jerome K. Jerome replies to questions relating to his play, “The Passing of the Third Floor Back.” He says it was not his intention to put the historic Jesus on the stage. “My idea was to personify the Eternal Christ in the world, the Christ-spirit. Nineteen hundred years ago that spirit was embodied in the form of a Jewish carpenter. It was incarnated in a simple man, who moved among the people as one of them. Christ did not appear as something entirely different from the times. He was of the times. He moved in the world, and was in harmony with his environment. If the same spirit were in the world to-day, he would be embodied in a form adapted to modern

life.” Mr. Jerome has endeavoured to produce such an embodiment. It struck him that, if we always emphasised the best in others, that best would be developed.

DWELLING further on his philosophy of killing the bad by emphasising the good, Mr. Jerome continues: “Half the world always seems to me to be sneering at the other half. We are always trying to find the bad in each other. In national, in political, in personal relations, in all spheres of life I find this spirit. One nation always suspects another. Every action on the part of a foreign government is construed to be antagonistic and spiteful. The middle-class sneers at the working-class, and the working-class sneers at the upper class. Every class is occupied in sneering at the other class. The working-man will never recognise any good in his employers, the clerk and the suburban city man are blind to the merits of the artisan. In individual relations, too, we are all so jealous of each other, and take every opportunity of saying evil of one another. Now I fancy if you ignored evil if would cease to exist. If you always emphasised the good it would become supreme and universal.” The greater part of the above is somewhat extravagantly stated, but it is quoted for the sake of the last two valuable sentences.

WE belong to the number of those who believe that “the Lord has yet more light and truth to break forth from His Word,” and specifically that the word of Christ, the spirit of Christianity, will help men in their perplexities as soon as it is allowed free scope. The President of the Wesleyan Conference in a recent address spoke of the Church of Christ as responsible for creating an atmosphere of goodwill in which the whole complicated evil of unemployment can be faced and overcome. We need, he said, to work for a reform of the land laws, for a revival of country life, for the maintenance of farm colonies linked with Canada and other outlets, for the proper physical development and improved education of children, and for a compulsory system of State-aided insurance. These may not be adequate suggestions, but they are practical ideals; they tend to call off our minds from petty rivalries and small controversies, and to set them to work upon positive reforms. One feels sure that if we could get the preliminary conditions of a sense of responsibility, and a bold faith in the possibility of practical reform undertaken in the spirit of hearty goodwill, the very exercise of Christian endeavour would be the salvation of men.

MINISTERS' BENEVOLENT SOCIETY.—The fifty-sixth annual meeting of this society was held in the vestry of the Church of the Messiah, Birmingham, on Tuesday, the 10th inst., Mr. J. Arthur Kenrick, the president of the society, presiding. The treasurer's statement of accounts and the report of the directors were received and adopted, and cordial votes of thanks were accorded to the officers, and also to Mr. Edward Nettlefold, who retires from the post of auditor after twenty-two years' service. The following officers were elected for the ensuing year, viz.:—President, Mr. J. Arthur Kenrick; vice-presidents, the Rev. J. Estlin Carpenter and Mr. T. F. Walker; hon. treasurer, Mr. E. P. Beale; hon. secretary, Mr. T. H. Russell; auditors, Messrs. R. Jolly and L. O. Mathews. The Revs. H. Eachus T. Pipe and A. H. Shelley, and Messrs. H. C. Field, H. New, and R. Peyton were chosen to fill vacancies occasioned by the retirement of members under the laws, and a hearty vote of thanks to the chairman brought the proceedings to a close. The report showed that during the past year a total of £2,336 10s. had been distributed in 50 grants, varying from £77 to £15 to widows of ministers (25), ministers (20), and the children of five others. Ten new beneficiary members had been elected during the year, three had died, and two resigned, leaving 204 names on the roll. A legacy of £500 from the late Edwin Clephan had been received. The fund stands now at £69,737 15s. 9d.

BRITISH LEAGUE OF UNITARIAN WOMEN.—Already fifteen of the existing women's societies in our churches have joined the League as Local Branches, while Liverpool has formed an Associate Branch bringing in the women of that district generally. Such a union may be the means of bringing the members into closer touch with their sister workers in other churches, and, while in no way interfering with their local work and aims, will render that work more effective. The Central Committee meets once a month in London. It has a good proportion of country members who come long distances to attend. The committee have issued a number of very useful suggestions for common work to be taken up, if wished, by Local Branches, and is prepared to send one of their number to any woman's society that would like personal help and advice in affiliating itself with the Central. Miss Herford, the organising secretary, has already been to a number of places in the London district, and next week is, by invitation, to speak to women's meetings in Edinburgh, Dundee, Sheffield, and Manchester.

THE *Christian Register* last June had a note on this British effort to form a Women's League. "The impulse to this movement," it said, "came from the contact of English men and women with our American organisation, which has, first as an Auxiliary society and then as an Alliance, proved itself an efficient helper in our churches and missionary enterprises. Our own Alliance has, to a considerable extent, absorbed the former organisations of women in our churches, and has systematised the work at home; while in other ways it has brought the women into

relations with our general missionary work. They have made such a change that we should hardly know how to go back to a denomination without an Alliance."

ARTICLES IN THE REVIEWS.

CANON BARNETT writes in this month's *Contemporary* on "Poor Law Reform." What was effected in 1834 he shows to have been true reform which averted national disaster; but now the conditions have changed, and there is urgent need of fresh reform to prevent hopeless degradation, and to see that when relief is required it shall develop and not destroy self-respect, and shall help to develop fresh capacity in people, to make them more efficient workers. That would mean the abolition of the present Poor Law machinery, making the County Council directly responsible for the care of the unemployed, the sick, and the children.

Mr. George Barlow's article on the "Genius of Dickens," with a very high estimate both of his humour and his tragic power, concludes with a reference to his religion as always wholesome and reverent in its interpretation of the great Christian doctrines. "Such strong and clear support," says Mr. Barlow, "from one of the greatest of English writers is peculiarly helpful at the present time, when society seems distracted between the rival claims of a number of so-called prophets, who have really little to build upon but their own clamorous self-assertion and enormous egotism. . . . Dickens will never be out of date. In his measure, he shares with Shakespeare the immortality not only of great genius, but of great English genius; not only of great English genius, but of genius invincibly Christian, and therefore invincibly tender, gentle, and loving. To turn from the chaotic dreams of theosophy and plunge into the healthy, happy, truly spiritual, truly human, nobly Christian work of Charles Dickens at his best and brightest is like turning from a darkness full of unclean threatening nightmares, and bathing soul and spirit in the boundless sunshine of God." In evidence of which he quotes the words of Little Dorrit as containing the creed, "the sufficient and entire creed, of such men as Victor Hugo and Charles Kingsley and Charles Dickens." These are the words: "Be guided only by the healer of the sick, the raiser of the dead, the friend of all who were afflicted and forlorn, the patient Master, who shed tears of compassion for our infirmities. We cannot but be right if we put all the rest away, and do everything in remembrance of Him. *There is no vengeance and no infliction of suffering in His life, I am sure. There can be no confusion in following Him, and seeking for no other footsteps, I am certain.*"

We note also a helpful article on "Providence and Prudence" by Mr. W. Scott Palmer, author of "The Church and Modern Men."

Mr. Van Wyck Brooks, writing on "Harvard and American Life," notes the great change that has been wrought, by which the College, which was the centre of New England life, has become the University of a greater and more amorphous America. "President Roosevelt, for example," the writer notes, "who represents

the extreme qualities of ultra-modern America, is a Harvard man." And he adds: "This adaptation, which can be roughly defined as the evolution of a university out of a college, in accordance with the evolution of Americanism out of New Englandism, is the work of the present head of Harvard, President Charles W. Eliot. With much of the simplicity and quality of the earlier New England, President Eliot combines the practical efficiency and the somewhat harsh materialism of the Roosevelt type. His policy has been to cut away the ties of sentiment with old New England and to link Harvard with as many phases of American life and as many sections of the country as possible, and, in general, to sacrifice culture to efficiency. He has been an uncompromising realist ever since the day, now all but forty years ago, when, as a young man and an assistant professor of chemistry, he was chosen President of the University—an unprecedented honour for a professor not of the humanities, but of science." Mr. Brooks concludes what reads rather like an idealist's lament with this sentence: "With the college the old-fashioned humanist fades away; with the university the efficient practitioner of the future emerges."

In *The Nineteenth Century and After* the Rev. G. E. Ffrench writes on "The Supply of Clergy for the Church of England," pointing out the causes of the present serious shortage in that supply, the two chief of which seem to be the difficulties of subscription and the poor financial outlook. He gives particulars of hard cases of clergy, where the nominal income seems good enough, but various claims and conditions make the position really untenable.

Mr. Ramsay MacDonald, M.P., in an article on "Sweating and Wages Boards," gives a full exposition of actual conditions, and shows how little hope there really is in such boards of an effective remedy. "Sweating," he says in conclusion, "is an effect, not a cause. The impatient pessimist who must do something hastily and dramatically to try and persuade himself that he is an optimist with a conscience, is not satisfied with this attack on the causes of sweating, but the fact remains that sweating can be cured, not by a concentrated pill, but by a general policy expressing itself in many directions. Wages Boards misdirect our energies and create a cumbersome industrial machinery, which may look well, but which will not work; only an attack in detail upon the several causes of sweating can have a permanent and beneficial effect upon our industrial conditions and upon the victims of its shortcomings."

Mr. Frederic Harrison calls attention to a cycle of sonnets by "An Unknown Poet" which he regards as of quite exceptional beauty, melody, and depth of feeling.

WHOEVER touches the hearts of his fellow men with a love of divine goodness must have deep and sweet human sympathies. He must not only be pure himself, he must be lovingly patient with mortal infirmities. To be a giver of good advice is one thing; to be a man in whose presence an evil word cannot be spoken is another.—*H. W. Crosskey.*

OBITUARY.

MR. R. D. DARBISHIRE.

"In this city," the *Manchester Guardian* said on Monday, referring to an exceptionally heavy death-list of distinguished men, "Mr. R. D. Darbshire has the first claim to remembrance, even among so many distinguished dead; and that, not merely because the city chose him for one of her picked band of honorary citizens, or because a rich friend made him one of the three dispensers, at their own discretion, of the largest gift she has ever received. For Mr. Darbshire's was a rare character, oaken in knottiness of grain and soundness of heart. Many found joint action with him difficult; points would arise that made him rigid; he saw questions of principle where others see only occasions for give-and-take; and, once in a quarrel of this kind, he certainly so bore it that the opposer should beware of him. But his scruples were no mere pretexts for differing from other people; there was no one on whom they bore so heavily as on himself. He had a conscience so tender that he could scarcely enjoy what was most his own, like his books and his garden, for thinking of others who had not these pleasures. To see him in Whitworth Park—as a public park, mainly his own work—on a warm evening in some recent summer, when the grass was almost invisible with rolling and tumbling babies, standing with a look of boundless grave happiness on his face, recalled the old saying that '*Nunc Dimittis* is the sweetest of all canticles' to those that have lived long, strenuously, and kindly. . . . But, apart from all his specific good acts, Mr. Darbshire was a memorable example of a type of character peculiarly dear to certain older English poets like Herbert and Shirley—stable, humane, self-reliant, self-disciplined, the 'established soul' that,

'Like seasoned timber, never gives;

But, though the whole world turn to coal,

{Then chiefly lives.'"

The public record of Mr. Darbshire's life honours the benefactor of his city. To us his departure means much more, as we have attempted to say in another column; but no words can tell what he was as benefactor, in the fellowship of our churches in the North, through the quiet, steadfast service of many years, the trusted counsellor, the generous friend.

In a record which he placed in the hands of his friends just five years ago, in one of his characteristic protests against "The Denial of the Holy Spirit," he told how through his mother's influence he had early come to realise a constant child-like communion with God, "and how I could still—as, indeed, I did—walk with Him in the beautiful garden of His making, and enjoy the loveliness of life, and rest with Him in it, and for ever work for brothers and for Him, doing His will." And then, after further reference to life and labour and brotherhood, he added, "and throughout I have seen men and women . . . die alone and go alone into the dark grave, trusting the mercy and the love of God." And now that has come to him, the old man of 82. He was in his home of many years in Victoria Park, and on

Sunday morning passed from unconscious sleep to final rest.

Robert Dukinfield Darbshire was born in Manchester in 1826. His grandfather, Robert Darbshire, belonged to Bolton, but his father, Samuel Dukinfield Darbshire, had established himself as a solicitor in Manchester, and was the first legal adviser of the Manchester and Leeds Railway (now the L. & Y.) Company. He died in the summer of 1870, in his seventy-fourth year, at Pendyffryn, the beautiful home in Wales, where he had spent the latter years of his life. As a young man he had been connected with Cross-street Chapel, but then was drawn into very intimate association with the Rev. John James Tayler, at Mosley-street, and later at Upper Brook-street. His wife was a descendant of one of the Ejected of 1662. For twenty-seven years he had been secretary of Manchester New College, and from 1863 to 1867 was President. He was closely concerned with the bringing back of the college from York to Manchester in 1840, and with its removal to London in 1853. He had worked ardently for the repeal of the Test and Corporation Acts and for Catholic Emancipation, and, on the incorporation of Manchester, was a member of the first council. A man, not of eloquent speech, but of deep religiousness, "a simple, truth-loving, upright character," so it was said of him at the time of his death, Such was Robert Darbshire's inheritance, in the spirit of which he lived and died with a noble fidelity.

After his school years, he was entered in 1841 as a lay student in Manchester New College, then just re-established in the city of its birth and his; four years later he took his degree of B.A. in the London University, and entered his father's office. The rest of his life was spent as a solicitor in Manchester, and a citizen devoted to its highest welfare. We have heard it said that his own ardent desire was to be a minister, but that his father would not consent. His own habitual consciousness of unreadiness in speech perhaps afterwards convinced him that his father was right; but, however that may be, his whole soul was given in passionate loyalty to the ideal of religion in open fellowship and spiritual freedom and lowly Christian discipleship, and his service of the churches called to the embodiment of that ideal, and of the college founded to maintain its principles, was life-long and of a rare devotion.

The memoir in the *Manchester Guardian* told of his manifold public work, and of what he did especially for the development of Owens College, and as one of the founders of the Manchester High School for Girls, and as a champion of the higher education of women, and above all as one of the three trusted legatees of Sir Joseph Whitworth (with Lady Whitworth and Mr. Chancellor Christie), into whose hands over a million of money came, to be spent at their discretion, according to the known wishes of their friend, for the benefit of his fellow-citizens. How that great trust has been fulfilled, is well known, and is witnessed by the Whitworth Engineering Scholarships, the Whitworth Institute, and the Whitworth Park, with its art gallery, in Manchester, the further endowments of Owens College, the Tech-

nical School and the Art School, and various other institutions, and also by the Institute and Hospital in Darley Dale. It was a fitting mark of admiration and gratitude for the wise fulfilment of such a trust, when on Oct. 6, 1899, the freedom of the city of Manchester was conferred on Mr. Darbshire, with his co-trustee, Mr. Christie, and the munificent foundress of the Rylands Library.

"Mr. Darbshire's speech on that occasion," says the *Manchester Guardian*, "was singularly modest, and told only too little of what he had been able to do for the city. What has been written will show that he was a man of very varied attainments. He was a member of several scientific societies and an authority on conchology, possessing himself a remarkable collection of shells. He was an omnivorous reader, an extensive purchaser, and a not less generous distributor of books. The University, the High School for Girls, other institutions, and many private friends were thus enriched by his liberality. He was a lover of art, and, though he never bought pictures himself, except for the Whitworth Gallery, he had a large collection of magnificent photographs, mostly the spoil of Continental travel, in which he took great pleasure. Mr. Darbshire held strong convictions, and expressed them strongly. But even those who knew him best were often at a loss to know what form they were likely to take. He was by all his traditions and associations an advanced Liberal, and became an ardent Home Ruler. After the passing of the Education Act of 1902 he became a strong adherent to the Passive Resistance League, and declined resolutely to pay the education portion of the rate. He appeared several times in court to protest against the order for this payment. Then, two years ago, he supported the Manchester unemployed in their public agitation, although he was a strong opponent of trade unions, which he condemned as interfering with the freedom of action dear to him in both the political and the intellectual sphere. The intensity and (if the expression may be allowed) the erratic character of his opinions made him far from easy to work with, and he often caused, as well as felt, deep distress by breaking violently away from those with whom he had been pursuing a common aim. But he was profoundly honest and conscientious, generous and self-sacrificing. He had wide culture and high ideals, and, alike for what he did before his great opportunity came to him and for the way in which he used it when it came, he will deserve to live long in the memory of his fellow-citizens."

To this public record we have to add a word of remembrance, of what he was to us in the fellowship of our churches, and in that wider sphere of influence represented by Manchester College and the Hibbert Trust. It can be only a word of remembrance, for no full record is possible.

It was in 1855 that he became secretary of Manchester College, and was thus in office at the time of the historic meeting in Cross-street Chapel in 1857, with which his father was ardently concerned, when Martineau's position as a teacher in the college was decisively maintained. In that year he was joined in the secretaryship

by Charles Beard, and for nearly twenty years they two worked together, for what he felt to be "the noblest service we render to our people and our time—for truth, for freedom, and for religion." They both worked with profound conviction and enthusiasm for the establishment of the College at Oxford, though only Mr. Darbshire lived to see that consummation. When he also relinquished the secretaryship in 1892, to the grief of his friends, his loyal generosity in support of the College by no means ceased. One memorial of it is in the beautiful symbolic window in the library, and his gifts of books were constant. He certainly would have been President of the College, as his father was, if only he could have been persuaded to consent. The same high purpose marked his service on the Hibbert Trust, and he was profoundly interested in carrying out the scheme of the Hibbert Lectures.

Then, in the more intimate life of our churches how much is represented by the fact that for so many years he was treasurer of the Widows' Fund, and the trusted legal adviser of many of the churches, that he was an ardent friend of the Domestic Missions, of the Lower Mosley-street Schools, and latterly of Willaston School. There is no record of the secrets of friendship, but the silent gratitude of innumerable hearts, of young and old, from every rank of life, now bears witness to him. And in that remembrance, for many friends in Manchester, Mrs. Darbshire is also included, who died some years before him. Their only son, also, was taken from them, and there remains one grandson alone to bear his name.

In accordance with Mr. Darbshire's own desire no public announcement was made as to the funeral, but there was a large gathering of friends at the Manchester Crematorium on Wednesday, where the service was conducted by the Rev. C. T. Poynting, and the chapel was completely filled.

The service was of the utmost simplicity; and at the close Chopin's Funeral March was played. In the course of a brief address Mr. Poynting spoke of the great transfiguration wrought by death, its revelation of true worth and abiding influence. Of the character of their friend, he said that it was "the result of living in the spirit of the two great commandments—'Thou shalt love the Lord thy God with all thy heart and soul and mind and strength,' and 'Thou shalt love thy neighbour as thyself.' For to know Mr. Darbshire at all intimately was to know what being very sure of God means in human life and character."

Among those present at the service, were representatives of the Lord Mayor and the City Council, the University, the Whitworth Institute, the Darley Dale District Council, Manchester College, Oxford, the Provincial Assembly of Lancashire and Cheshire, the Manchester Girls' High School and Willaston School.

A memorial service is to be held in Cross-street Chapel on Sunday morning, conducted by the Rev. H. Enfield Dowson; and in the evening there will be a special

service conducted by the Rev. A. Cobden Smith in Lower Mosley-street School.

A LAST REMINISCENCE.

A friend writes to us as follows of Mr. Darbshire:—I saw him quite recently twice, about a month ago, and last week. Each time I spent the night with him in his roomy, comfortable home in Victoria Park. On the former occasion he was in the best of spirits. I thought I had not seen him in such form for a long while. He was full of old memories, good stories, and kindly chaff, made us laugh repeatedly at dinner, and afterwards spoke of books and places, praised Mr. Gilbert Murray's translations, entered keenly into a suggested reference in Shakespeare to the Book of Proverbs, and brought out an album of postcards, recently given to him by a friend, illustrating the excavation of a buried Roman city near Algiers. It was delightful to see and hear him, still so eager and interested, so alive to the world about him. Next morning he was up soon after six, met us at the breakfast table at eight, and took me round his loved library, showing me some Thomas à Kempis treasures, and pressing on my acceptance a facsimile of the autograph manuscript of the "Imitation," before we took a cab at ten for the Whitworth Gallery. There we visited the fine room of casts from the antique, which bears his name, and still more the impress of his taste in selection and arrangement. He pointed out with pride the drawings of Watts' pictures, by the master himself, in the adjoining chamber, and took me to a famous and glorious picture, which I have looked at with him a dozen times, the Pre-Raphaelite Linnell, "Spring." I wanted to see his own portrait. In front of it was a working man. "Have you ever seen the original?" he asked him, with a twinkle. "Yes, sir," was the reply, "many years ago, and my father before me, as I see him now." The old gentleman was pleased, and we moved on to the "Arundels," now complete, an unfailling source of delight and inspiration to him. Recollections and reflections seemed to troop into his mind from these pictures, owing partly, no doubt, to their Roman Catholic character. He loved the old Catholic art, and Catholic men and women whom he had known, but he hated the "Romish Church." Returning to the cab, we drove to the Central Station. In spite of remonstrances he came to the train to see me off, and said "good-bye," with that sweet old-world courtesy and kindness which sometimes humbles one of the present generation to the dust. I looked after him, and saw his venerable figure slowly retreat along the platform, wondering if I should ever see him again.

But I did. It was my good fortune on Tuesday last week once more to spend the night with him. He was much changed, hearty in his voice and welcome, but shaky; he found walking difficult. Once more, and for the last time, I heard his simple beautiful grace at dinner, "Let us thank God, and remember Jesus." He ate little, spoke less than usual, though the keen joke and lively reminiscence were not absent; and I recall his strong word of praise for working-man statesmanship in the Co-operative Movement. He

sat in his drawing-room library until bed-time, only restrained again and again from rising to fetch a book he wished to refer to in the conversation. The old subjects, literature and art, Manchester, the women's movement, the Free Trust Churches and "Unitarianity"—to use his own word for the most unpardonable of denominational narrownesses—were touched upon. Next morning, though it was bleak and cold, he was up as usual, and when I came down I found him in front of a big fire, deep in the *Manchester Guardian*, and ready for another day's active interest in public affairs. Once more we took a cab to the Whitworth and stood before the old favourites—the Charioteer, the Praying Boy, the Dying Gaul; remarked on the thin lips and features of the golden mask of "Agamemnon" from Mycenae, noted the fine cutting of some Mycenaean gems. This time he was persuaded to accompany his guest no farther. On the steps of the Gallery he paused to look at the noble pile of buildings of the infirmary opposite. "Are they not grand," he said, "with our grounds to set them off!"

I open my copy of the "Imitation" and read the bookplate, so familiar to the many friends who have had gifts from his library, a quotation from Richard de Bury's "Philobiblon":—

O Libri, soli liberales et liberi, commodissimi magistri, qui omni petente tribuitis, qui omnes manumittitis vobis sedulo servientes, vos arca Noe, vos vera scala Jacob!

On the opposite page, in the well-known hand, are the words, among the most precious in a very precious volume, "R. D. Darbshire to —, with kindest associations and regard. High Elms. 14.10.8."

THE REV. FRANK WALTERS.

THE friends of Mr. Walters cannot complain that he failed to win in our denomination the appreciation which was his due. He was a member of the Council of the British and Foreign Unitarian Association; he was chosen as preacher at the annual meeting so long ago as 1886, following on Brooke Herford and Stopford Brooke; his Studies in Longfellow, Browning, and Shakespeare were welcomed by our Sunday School Association; and the judgment formed of him by the London societies was endorsed in our churches throughout the country, to whom he was widely known as a preacher and lecturer who was safe to attract thoughtful people to hear him.

Nevertheless, it may be doubted whether he was esteemed by us at his full worth, for he held posts remote from the centres of Unitarian life and work, and was unable to take the large share of influence and office which he might otherwise have had. Certainly, the best judges of a man's merits are those who have known him best, and the testimony borne to him by the papers of the city where he spent the two-and-twenty recent years shows him a man who was well deserving of our best opinion of him, and was even more than we thought him. The *Newcastle Chronicle*, in addition to a half-column of biography and a portrait, said in an editorial note:—"It is no exaggeration to say that the

death of the Rev. Frank Walters leaves a grievous blank in the religious and literary life of Newcastle. Few men were better known, few have given utterance to more inspiring words, and none more richly deserves to be borne in affectionate remembrance. In Mr. Walters there were presented the best intellectual attributes of a Church which has fine traditions of thought and culture, and he earned an abundant title to be remembered among the notable men of the Unitarian Church." And further, the note recognised that he ministered to a much larger public. "In so far as the people of Newcastle know, understand, and love the great poets and great thinkers, they have in no small measure to do reverence to the memory of Mr. Walters for his luminous and inspiring interpretation."

Mr. Walters was born at Liverpool on December 28, 1845, and was therefore in his sixty-third year. He was educated at private schools in that city, and in his youth came under the influence of the Rev. C. M. Birrell, a leading Baptist minister, and father of Mr. Augustine Birrell, M.P. He preached his first sermon when he was sixteen at the Baptist Chapel, Ogden, near Rochdale. He afterwards preached frequently in Lancashire and Cheshire. In 1863 he obtained a bursary for five years, and proceeded to Rawdon Baptist College, near Leeds, to study for the ministry. In 1866, Mr. Walters went to Edinburgh University, and remained there two years. He took a prize for English essay-writing and honours for Latin composition. In his twenty-fourth year he accepted the pastorate of the Baptist Church at Middlesbrough, and in 1869 acted as Moderator of the Northern Baptist Association. In the same year he undertook the duties of pastor of Harborne Chapel, Birmingham. Here the advanced opinions avowed by Mr. Walters brought about a division in the congregation, which led to his resignation in 1873. His friends would have built a chapel for him at Harborne, but, acting on the advice of George Dawson, he declined to take a step which would have placed him in permanent rivalry with the elders of his old congregation. After much deliberation, he resigned his position in the Baptist ministry, and the next year accepted the invitation of the Unitarian congregation at Preston, where he remained for over three years.

Early in 1877 he received a unanimous call to the St. Vincent-street Church, Glasgow, and in 1885 entered on his final charge at the Church of the Divine Unity, Newcastle-on-Tyne. His activity and versatility were remarkable. Apart from the close attention which his ministerial duties demanded, he found time to devote himself to the study of literature, particularly the works of Shakespeare. He lectured on various occasions on "Shakespeare's Fools," "Shakespeare's Heroines," and "Shakespeare's Life," and he also gave a series of discourses on Shakespeare's works. His published works include "Studies of Shakespeare's Plays," "Studies of Browning's Poems," "Studies of Longfellow's Poems," and a volume of sermons entitled "The Light of Life."

Mr. Walters was, like many of his brethren in the ministry, a man of nervous temperament and indifferent health, and

he made the mistake of cultivating mind at too great an expense to body. For ten years he had suffered from a disease which he knew must prove fatal soon or late, and the end came to him as he would have desired it, in the midst of his work. He resigned the pulpit at Newcastle last year, and took up his abode at Monkseaton; but he had no wish for rest, and was busy to the last lecturing and preaching as occasion offered.

He was much troubled with insomnia, and sat up late reading, and slept by himself. On the morning of Tuesday, the 3rd inst., he was found in bed insensible, the gas alight and full on. By his side lay "The Imitation of Christ." He had evidently lain down and read, as was his habit, waiting for sleep. When he felt it coming he put the book down, marking the page with his pencil, but before he could turn down the light he must have lost consciousness. And he remained so till the end came with night.

The funeral took place on the Friday following, and was conducted by his old friend, the Rev. Charles Hargrove, of Leeds, assisted by the Rev. Alfred Hall, his successor in the Newcastle pulpit.

C. H.

On Sunday morning a memorial service was held in the Church of the Divine Unity, conducted by the Rev. Alfred Hall, and a resolution of sympathy and condolence with Mrs. Walters and the family was passed, the congregation standing in reverent silence. Mr. Otto Levin, the secretary, in introducing the subject, said that Mr. Walters had endeared himself to them all as a friend and a preacher, and they would regard his memory with lasting affection. Mr. G. G. Laidler, who proposed the resolution, spoke of him as an eloquent preacher, a splendid and sterling man, and a kind and loving friend. Alderman Robert Affleck seconded. The Rev. Alfred Hall was in the chair.

The congregation of Byker, on the motion of Mr. John Glendining, seconded by Mr. Charles Martin, also passed a resolution of grateful remembrance. At Sunderland, on the motion of the Rev. W. Lindsay, seconded by Mr. H. Sutcliffe, a similar resolution was also passed.

From Mr. Robert Wilson, of Newcastle, we have received the following tribute:—

I attended Mr. Walters' ministry for about five years, and rarely missed the privilege of hearing him. He led the way in his preaching to the uplands of a lofty ideal, whence, to those who could follow him thither, there opened out a wide and goodly survey of nature and life. He never affected novelty in his modes of expression; there was no visible attempt to shun the ordinary channels of thought and aspiration; but he was ever himself, and the impress of a unique and striking personality was in every sentence, in every gesture. His auditor was unmistakably given to feel that the high thoughts which were poured out to him so vehemently were forged in the central fires of an earnest soul, and that they were no pulpit platitudes. For once in a way here was a man who made the pulpit the sounding-board whence to echo back to his audience their own half-conscious longings and

partially formed convictions. It was as a man that he spoke to men. The style of his sermons always seemed to me very dramatic, not in the mode of their delivery, but in the warp and woof of their texture and composition. He had lived his sermon before he preached it, and, coming from soul to soul, it struck home.

But I, for one, often wondered how many, or how few, really grasped throughout and to the full the scope and meaning of those remarkable discourses. They were full of literary allusions and of quotations from the fine old English poets, as well as from the not less noble poetry of last century; and they continually bore evidence of very wide and choice reading. Mr. Walters was no reader of religious books; his library was almost exclusively a literary one. He gathered his *animus* and incentive for the composition of his sermons in "the flowery path of letters." The Bible in which he studied for his pulpit had a "canon" inclusive, not of the Greek and Hebrew Scriptures alone, but of sibylline leaves scattered through the literatures of the ancient and modern worlds. And when he breathed on those sibylline leaves, their words began to glow and to appear written in sacred fire.

As a conversationalist, Mr. Walters was a delightful man. Those "symposiums," as he was wont to call them when he used to spend evenings in the present writer's house with a few scholars, are never to be forgotten nor repeated. On subjects where he would have been the first to acknowledge the limits of his information he could speak in a fascinating way to those who were versed in them. Every point on which he touched became elucidated with a quite new light; every personality of the part seemed to live again as he referred to it. He could always hit the humanistic vein in any old author he took up. He was, as he well knew, no great classic, but Virgil and Plato spoke the living language of the soul in the accents of to-day when he took them in his hands.

And he is gone; but to not a few the mysteries of life and death have been partly unriddled by his free and fearless exposition of the Divine Ideal in Christ and in all the other saviours of humanity. He has left a track of light on many a life, and his own life has now been taken up, like his great Master's, into the eternal life of God.

THE REV. C. A. HODDINOTT.

THE Rev. Charles Alexander Hoddinott, of Chichester, passed away on Sunday, Nov. 1, in his 81st year. Although he had suffered acutely for the past two years, he continued his duties with occasional assistance to within six weeks of his death. Apprenticed in early youth as a compositor, he was subsequently engaged in some of the chief London printing offices, including that of the *British Medical Journal*, and the well-known firm of Biblical publishers, Messrs. Bagster & Sons, of Paternoster-row, and from time to time, until recent years, some of their most important publications were placed under his supervision.

For some time he was associated with the well-known missionary, Mr. W. Forbes,

of Holloway, but about 35 years ago, on his removal to Peckham, he became identified with the General Baptist Chapel (now extinct) at East Surrey-grove, then under the ministry of the Rev. John Marten. Possessed of excellent gifts and being desirous to render active service, he devoted himself to lay preaching, and met with great acceptance. The general Baptist Chapel at Headcorn was the scene of his most frequent visits, and ultimately he was invited to become its minister. Here he laboured with great success for five years, and from that time a regular ministry has been maintained. In 1883 he was appointed by the British and Foreign Unitarian Association to the church at Ashford, Kent, doing a good work in that town, and in 1886 he became the pastor of Baffin's-lane and Eastgate chapels, Chichester. There, for nearly twenty-three years, he has laboured with diligence and faithfulness, beloved by his congregation and affectionately regarded by all who came in contact with him. He filled many public offices in the city, and was, at the time of his decease, a Guardian of the Poor. The interment took place on Saturday the 7th inst. in the cemetery. A service was previously held in the Eastgate chapel, which was well filled, the ministers taking part being the Revs. T. Shakespeare (Emsworth), G. Lansdown (Billingshurst) and A. J. Marchant (Deptford), the latter of whom delivered an address and conducted the committal portion of the service at the grave. Among those present at the service were the Rev. E. M. Davey (Chancellor of the Diocese of Chichester), Rev. Evelyn Lopresti (curate of All Saints' and St Andrew's), Rev. J. Henderson (Episcopalian), Mr. T. Clarke (Congregationalist), Alderman Lake (Chairman of the Board of Guardians), Councillor Eugene Street, Mr. Willcocks (Master of the Union), Mr. E. Fogden (representing the Order of Odd Fellows), and Mr. Turner, of Bersted.

A memorial service was held on Sunday evening, conducted by the Rev. A. J. Marchant, who based his discourse on the words, "The Righteous shall be in everlasting remembrance" (Ps. cxii. 6), and paid a well-deserved tribute to his friend.

MR. CHARLES VALLANCE.

THE death of Mr. Charles Vallance, of Avondale, Mansfield, at the age of sixty-one, removes a true friend of the Old Meeting House, and a devoted worker in the public service. Only a month separated him from his wife, who died on September 12. He served his chapel as chapel warden, member of committee, and still more as a regular worshipper each Sunday. A man of simple piety and kindly heart, given to good works, he will be missed by a wide circle of friends. His name stood in the town for honest work and unobtrusive charity. For over twenty years he was a member of the Mansfield Board of Guardians, and no man stood higher in the regard of his colleagues, or more loved by the inmates. He served on the Assessment Committee for many years, where his judgment was respected because of its independence and soundness. When he stood for the County Council men of both political parties voted for him, glad to have a

man of his worth serving the public cause. His church and his town will miss his quiet wise counsel and helpful practical sympathy. He was a builder by profession, and the congregation of the Old Meeting House rejoice that most of the alterations and improvements in recent years were carried out by his firm. He leaves two sons and four daughters.

SIR JOHN WARD.

"THE public life of Leeds suffers a great loss by the death of Alderman Sir John Ward. This phrase has something more than its conventional meaning in the present case. For over thirty years Sir John was closely identified with many phases of local activity, municipal, philanthropic, religious, and social. He was an ardent politician, and a devoted member of a religious community, yet 'in all things charity' was a guiding principle of his conduct, and it falls to the lot of few men to be so well esteemed as a public man by people of all parties, creeds, and grades, or in private life to enjoy so many genuine personal friendships. His breezy bonhomie was but the outward expression of a large-heartedness and sincerity that were conspicuous traits of his character; his cheery words, his pleasant smile, and his youthful spirits were indications of an ever-genial nature. That hearty grip of the hand was well known to his friends—and long remembered. His inclusion in the list of recipients of birthday honours in 1906 afforded gratification to all classes of the community; he had well earned his knighthood."

Such is the testimony of the Conservative *Yorkshire Post* to one who was all his life a staunch Liberal and Unitarian, and we are sure that the unanimous voice of Leeds citizens will ratify it, while Mill Hill Chapel bears witness to him as a worthy colleague of many distinguished men who have belonged to it and generously contributed to its support.

Sir John was born at Northampton in 1844. He left school before he was thirteen, and came to Leeds with his father, who set up a business in the centre of the town as a provision merchant, and took his son into partnership when he came of age. The father died in 1868, and the son, a youth of twenty-four, found himself responsible for the management of a big business. But it prospered in the youth's vigorous hands, and is well known in the North of England under the name of Ward & Co. Indeed, had he been satisfied to give his undivided attention to it, there can be no doubt but that it would have become a very large and prosperous concern and made its owner one of the wealthy men of Yorkshire. But he had other and nobler ambitions, and as soon as he felt that some of his time could be spared he entered the Council, of which he remained a member for thirty years. Here his ability and devotion were so highly appreciated that on three occasions he was elected to the Mayoralty, and a more capable and popular Mayor Leeds never had. Nor did it suffice him to serve his city as a man of business and a diligent member of the Council. He was interested in every movement, religious, political, social, and philanthropic of which he could

approve. He was at one time or another chairman or president of such widely different bodies as the Leeds Liberal Federation, the Public Dispensary, and his chapel committee, and we single out these three only as instances of his wide interests and diversified activities. Nor was he ever a mere figurehead, accepting office merely as an honour. Whatever he undertook he did with all his might, and that Leeds is a brighter, healthier, and cleaner city than it was thirty years ago is due in no small degree to his untiring efforts. Had he spared himself he might have lived longer, but that was an art he did not understand.

It cannot be said that he was a regular attendant at our chapel services, but we had his sympathy and support, and we have reason to know that the faith he professed was a stimulus and encouragement to him in the life of constant and self-sacrificing service which he followed.

He had been in failing health for many months, and died suddenly on November 7, at the age of sixty-four years.

C. H.

MR. CHARLES BELL.

It is with profound regret that we record the passing away, on the 9th inst., of Mr. Charles Bell, of Redcar, at the ripe age of 82. For over 60 years this veteran of our faith had been an active and zealous worker in every progressive movement; courageous and self-sacrificing, standing on the side of truth and righteousness, when to do so meant sacrifice in business, in social life, and in domestic comforts.

Mr. Bell was the oldest, and one of the most acceptable, of our lay-preachers, and was known far and wide as one of the most zealous advocates of temperance. His own splendid record of health he attributed to his life-long abstinence from alcohol and tobacco, and his consistent way of living. He joined the Free Christian Church at Barnard Castle when he was 19 years of age, and in that same year preached his first sermon, walking 16 miles to deliver it, and 10 miles back to business the next morning. The writer has often heard him describe his experiences attending that sermon. He had to cross a steep moor with wind and sleet and snow driving in his face, and was wet to the skin on arrival at his destination. Heedless of the discomfort of wet clothes, he preached his sermon, taking for his text:—"Seek ye first the Kingdom of God and His righteousness." His whole life was characterised by the spirit of that injunction. All through our churches in this north-east corner of our land he did yeoman service, preaching almost every Sunday, and always with acceptance and profit. To the church at Barnard Castle—his spiritual birthplace—as he called it, he was particularly attached; and when the prospects of that place were neither bright nor promising, and when it seemed that the church must be closed, he took upon himself the full responsibility for the services, being financially supported in his undertaking by the late Rev. R. Spears and Miss E. Sharpe. The result has justified his devotion to the cause, and redounds to his credit and his honour.

When he was 20 years of age he became

one of the secretaries of the Middlesbrough Temperance Society, and was afterwards its chief secretary for over 25 years. He was an eloquent speaker and an expert debater, either with tongue or pen. Gifted with a retentive memory, well stored with fact and anecdote, and the best works of our chief poets, he was always instructive and entertaining, clinching his arguments and home-thrusts with a suitable story or an appropriate quotation from one of his favourite poets. His pen was never idle, and many of his sketches have earned him high praise, showing, as they do real merit and wit and genius. In 1892 he contributed to the *Temperance Worker* a biographical sketch of the life and works of the late Dr. F. R. Lees, which has been described as "one of the most able, racy, instructive and comprehensive notices of that great temperance gladiator" yet published. In a character sketch from the pen of Mr. Winskill, author of "The Temperance Movement and its Workers," the writer says—"Whatever good we may have been able to accomplish, any of us, and some of us have faithfully done what we could, the impulse was given to us by the heroic, self-sacrificing, genial and faithful Charles Bell. This is not fulsome adulation, but the honest, outspoken expression of love and gratitude of more than one of his pupils." It is not always that men live long enough to see their services appreciated by their fellow-men. Mr. Bell was one of the exceptions. On the attainment of his 70th "Teetotal Birthday," with Mrs. Bell his faithful wife, who is also a life-long abstainer, he was entertained by the Middlesbrough Temperance Society at a social tea in honour of the event, and at the meeting which followed hearty congratulations and good wishes were showered upon him. And when some years later he celebrated his golden wedding, his Unitarian friends on Tees-side similarly entertained Mr. and Mrs. Bell, and made a suitable presentation to them. He was a faithful man, one whose character and worth brought honour to an honourable cause. His influence was ever on the side of virtue and purity. A dutiful husband, a good father, a loyal citizen, in love with all things that are lovely, and doing with his might whatsoever his hand found to do—this sums up the character and worth of the good man whose memory we revere, and whose loss we deplore. He leaves a widow and two daughters, the elder of whom is wife of the Rev. J. E. Stead, of Mossley, the other, unmarried, has been the faithful support of her parents in the home and in the business of her father. W. H. L.

To be in communion with the Holy Spirit is to stand prepared for all God's ways. We need it amidst our daily blessings, else we may lose their joy and sweetness, our own meekness for them, through an unholy heart; we need it in our disappointments, for the cause may be in ourselves; and one of the works of the Spirit, of the Light of God shining in us, is to convince us of sin. We need it in all the great trials and duties, for nothing but the power of God Himself can enable us to bear signal witness to Him.—*John Hamilton Thom.*

THE CHILDREN'S COLUMN.

JOHN BUNYAN.

IN 1628, nearly four hundred years ago in the tiny village of Elstow, near Bedford lived a smith or brazier named Thomas Bunyan. To him and his wife Margaret God sent a little baby whom they named John. When he was old enough they sent him to school till he could read and write, which was more than most poor children could do then, and then his father taught him his trade of mending kettles and pans, and working with brass and tin. When he was fifteen his mother died, and shortly after this he joined one of the armies which were then fighting in England. This was the terrible time of the Civil Wars, when English people were fighting each other, some for the King, while others felt that they were best helping their country by fighting against him. We do not know on which side John fought. After the war he returned to Elstow and took up his old trade of tinker, as he calls it. He married a wife whose name we don't know, but she was a very good woman, and used to read the Bible to him, and persuaded him to go to church. He had been very careless about good things, and was noted for swearing and mocking at God's name. Yet he always in his heart felt frightened lest God should punish him. Once when he was in the army, a soldier who had taken his place was shot dead. This made him still more frightened. Then his good wife made him long to be better. He tried to stop swearing and lying and began to read his Bible. He also thought it would please God if he left off all the games and amusements of which he had been fond, so he stopped his tip-cat and hockey, and dancing and bell-ringing. Now he imagined he was being very good, but one day he heard some old women talking about God's love, and they seemed to love God in a way he knew nothing of. He talked often with them, and at last he too felt how God really loved him, and then he loved God with all the strength of a warm, tender heart. John Bunyan soon felt he must tell others of the goodness and love of God, and he began to preach in the country round, and then in Bedford. But when Charles II. began to reign troublous times came again for England. He and his friends tried to stop all preaching excepting in the parish churches by clergymen appointed by the bishops. Now John Bunyan was not appointed by a bishop, so some advised him to stop preaching, but he felt that would be cowardly. He was arrested, and made a wise, noble remark as he was taken to gaol: "We had better be persecuted than persecutors." He was ordered to prison for three months, but as he would not promise not to preach he was kept there for six years. In those days prisoners were not supplied with food, so John Bunyan learnt to make tagged boot laces to earn money for food. At first he was allowed a large amount of liberty, and used to go and visit his friends. You see, the gaoler knew he could trust him, but after a while the rulers stopped this, and, as he says, "he was not allowed to look out of the door." This was very hard for him to bear, and when he thought of his wife and his four little children, and es-

pecially of the eldest, who was a little blind girl, it used nearly to break his heart in pieces. But God helped him, and Bunyan says, "He can make a gaol more beautiful than a palace."² He had two books to read—his Bible and Foxe's "Book of Martyrs"²—and he spent much of his time in teaching his fellow prisoners. He also wrote books himself. After six years he was set free, but soon imprisoned for another six years—remember, only for doing what our ministers do every Sunday, that is, for preaching without being appointed by a bishop. Here are some verses he wrote from prison to a friend:—

"For tho' men keep my outward man
Within their bolts and bars,
Yet, by the faith of Christ, I can
Mount higher than the stars.

"The truth and I were both here cast
Together, and we do
Lie arm in arm, and so hold fast
Each other. This is true."

Is not that a quaint, pretty way of saying that he was suffering for sticking to what he felt to be the truth?

At last a law was made which allowed ministers permission to preach as their own conscience told them was right, without joining the Established Church.

Bunyan was set free and chosen as minister by the Nonconformists of Bedford, who bought a barn and made it into a church for him. But two years later the law was again altered, and he seems to have been imprisoned again, for about six months, this time in the town gaol, which stood on Bedford Bridge. Here he partly wrote a wonderful book of which I will tell you next week.

Years of persecution and trouble followed for Nonconformists, but Bunyan was not again imprisoned, though it is said that sometimes when he was going about preaching he had to disguise himself.

He was only about sixty years old when he died, in 1688, but he was worn out by his hard life and his long imprisonment. Yet he still speaks to us in the freedom which, by his courage and faithfulness to truth, he helped to win for us, and by the books he left, which have been help and blessing to thousands.

EMMELINE J. DAVY.

If the beliefs to which you hold have comforted you in sorrow and cheered you in misfortune, and strengthened you in temptation; if they have made life, death and the hereafter a more glorious and appealing mystery to your mind and heart; if they have made your thought of man more reverent and loving, and your thought of God more vast and wonderful, and more full of high and holy aspiration—then, just in proportion as you deserve to enter into such beliefs and such emotions, you must desire with strong desire that many may rejoice with you, adding themselves unto the household of your faith, and sharing in its light and warmth until they feel that there is something better to be had. This is the proselyting zeal that everyone who knows what liberal religion is, and who rejoices in its animating principles and truths, must soon or late find that he owes in payment for the various good he has received.—*J. W. Chadwick.*

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LONDON, NOVEMBER 14, 1908.

ROBERT DARBISHIRE.

In the Whitworth Park in Manchester there is a statue, now well known, of JESUS with the children about him. Close by the road, with its constant stream of passers by, he sits there unmoved, intent on the little ones, a real JESUS, beautiful in the benignity of his true manhood. The actual statue is the work of GEORGE TINWORTH, but its true author, in the conception and the impulse which led to its production, is ROBERT DARBISHIRE. The same group appears again in the window which he gave to the library of Manchester College, Oxford, with a larger throng of the children close by, and a picture of the statue he gave as a remembrance to many friends.

In the College window there are two other pictures, representing JESUS with MARY, who chose the better part, and again with the woman at the well and the great word concerning worship in spirit and in truth. Speaking at the dedication of the window ten years ago Mr. DARBISHIRE said: "The Library has nothing better to look back on, to look round to, and to look forward to, than these lessons so simply beautiful, so intensely real, so divinely true, which, leaving on either side alike the tender imaginations of loving adoration, and all the self-indulgent excitements of our more conventional sentimentalities, the artist has plainly presented, without myth or halo, just portraying JESUS as he was—the incarnation of Faith and Hope and Love—JESUS himself, whom to cherish with constant remembrance, whom to learn with self-forgetting communion ever more and more simply and more intensely, is our resurrection and our life, our one only sacrament, our perpetual consecration. This is the Christianity of JESUS itself, within us; the holy spirit of the open brotherhood, in the continual presence of the FATHER of us all."

In those words ROBERT DUKINFIELD DARBISHIRE speaks to us, as we think of him now, an old man gone to his rest, and as we call him to mind, in the days of

his vigour, in his most characteristic attitude bearing witness to high principle and declaring great truths of the spiritual life.

He did a great work for his city of Manchester, as the memoirs of his life have told. And he did a great work for the fellowship of our free churches, and for Manchester College, not only through long years of strenuous service and countless acts of generous kindness, but simply by being himself with a wonderful steadfastness of loyalty to the principles of that religious life in which he had been nurtured and the spirit of its devout piety and fearless faith.

We may have grown impatient latterly at the form which some of his protests took, and have been unable to follow or to understand, but the essential spirit was always noble and true. That was a happy expression of the *Manchester Guardian's*, that his was "a rare character, oaken in knottiness of grain and soundness of heart," and there was in him an inward depth of feeling and a tenderness of affection which now in our remembrance of him flow over any difficult points and leave with us the man as he always was when his heart was revealed to us—a man of consecrated purpose and devout piety, who embodied in himself, as hardly any other, the best tradition of our churches and their most earnest spirit of unselfish service. Speaking once of his home and its Puritan traditions, looking back to an early Presbyterian ancestry, he said: "To such training and experience I know that I owe a certain passionate openness of thought and speech and conduct in the maintenance of the principles of free thought, and overpowering loyalty to the cause of 'Civil and Religious Liberty,' and faithful, humble devotion to every social attachment, or personal service, to ourselves or our neighbours." That was what we constantly saw in him, and it will make his memory, to all who understood the secret of his life, a constant inspiration.

There are many things that we should like to say of him at this time, but we will rather let him speak to us. His whole heart was in Manchester College, and perhaps the crowning moment in his long years of devoted service of the College was when, at the laying of the foundation-stone of the new buildings at Oxford in the autumn of 1891, he gave noble expression to the ideal for the sake of which that work had been undertaken. These are passages from his address:—

Who are we who now gather on this occasion? By long tradition in many cases, and in others by a somewhat more recent effect of reflection, we are all persons who are persuaded of our right of private individual judgment, and especially having regard to our present assembly of private judgment in matters of Religion. We trace down the descent of many a family line, even now living amongst us, from Puritan, and Presbyterian, and Huguenot forefathers,

and we are now Unitarians. We are thankful for the persistence of generations in modest striving for a truer insight into the greatest subjects that can occupy our minds, and in their spirit and their faithfulness we will carry on our higher life, acknowledging as they did, in matters of opinion, no obligations but those of free research and free declaration of such results of thought and pious aspiration as we can, from time to time, attain; every one of us careful to give reason for the faith that is in us.

We are, at least most of us, by personal conviction, Unitarians of one sort or another, and every one of us earnestly desirous of more knowledge of God and of ourselves, of better service to our fellows of our own community, and to those around us outside of it; anxious and resolved above all things, as the surest means to such results, to cultivate the personal enlightenment and the personal contribution of effort, which shall carry us onward to purer insight and more earnest devotion, and a larger association in zealous labour for ourselves and for others.

* * * *

We come as so many men and women resolved that, above all things, we will have and maintain on the one hand free learning and free teaching in Theology, the noblest effort of all science, and on the other a spirit of unfettered and personal piety, the purest expression of the free life of the soul.

* * * *

With the inspiration of God and Freedom in their hearts, like many another earnest Christian, our men—who have often, under the obloquy of ignorant and unchristian prejudice, been refused the name—our men have stood forth as faithful advocates of unpopular causes, as devoted bearers of public burdens. They have gone with the Word of Life and comfort to the tempted and the doubting, to the untaught, the sinful, the miserable, and the dying, as brothers amongst brothers. Protected by the principles and aims we and our College maintain, from the sins of pretended authority, of worldly hierarchy, and the soul-enslaving wickedness of priestcraft, they have humbly spent their strength as, to use a designation most venerable in our ears, "Poor and Godly Ministers of Christ's Holy Gospel." What shall I more say? If we are proud of our list of scholars, we are humbled by our cloud of witnesses, by our bed-roll of saints. We dedicate our College to Truth, in the strong faith that the true seeker and true learner will also be a bearer of the cross; to Liberty, knowing that it will bring to every man fresh opportunities of Christian service, and to Religion, which ever brings to the true worshipper new powers of sacrifice. . . .

* * * *

It is with no mere love of change that we have come to Oxford. We have sought here a wider learning, a larger intercourse with studious and pious men in this national seat of Learning and Religion; coming back to claim again our share, as Englishmen, in the traditions and the honour of Oxford, conscious of our littleness and weakness, but conscious, also, of an equal earnestness and as true a faith.

We come, and we are unfeignedly glad to think of this—we who have been ejected and persecuted, who have been refused the opportunities of learning here, and been prevented from teaching anywhere—to seize our first opportunity once more to take our stand, humble as our effort is, with the Church of England itself—I may say with the Churches of England—amongst those who shall mould the highest life of our country.

“ HOLY COMMUNION.”

BY R. D. DARBISHIRE.

Ah! if only we could, once for all, bravely and honestly leave behind all traditional and superstitious observance, and all laboured excitations of speech and sentiment, and, in fact, all unreality, and come, every heart throbbing with faith, hope, and love, all lost in humble passion, to this memorial celebration in personal association with the Saviour, in the very “ church ” of the Lord himself—the One Only Church of Man, of Jesus, and of God—in a true and perfect self-loss in Divine Catholicity, in Brotherhood, Christianity, and worship!

AN ASSEMBLY

of men and women and young men and maidens, all personally lost in the joy of Open Brotherhood, and every one spent and ever spending soul and body, mind and means, and all life, in the very Christianity of Jesus himself, and, each of them all, filled with the inspiration and the power of the very Kingdom of God within them.

After a pause for gathering and decently settling, and for a moment of silent preparatory meditation, a grey-haired elder rose up and, after glancing with sacred welcome on his sons and daughters and their wives and husbands and their various offspring, who had all gathered near by in reverent affection, and on all the great company of believers and seekers, whoever they might be, who had come together in that great room, invited all humbly to join in Holy Communion with their Teacher, their Master, their Lord—with Christ, the Saviour!

With a singular, sweet meekness he took them all with him, as it were, into the Temple, and called on each hearer personally to share that solemn self-dedication to the service of the Father, and that meek return to his parents and their homely abode, and told again of his growth in favour with God and man.

With a voice trembling with impassioned sympathy, he told how Jesus himself went out amongst the multitude who went in repentance, to seek purification and grace in baptism in the pure waters of Jordan, and how he himself humbly pressed to share humiliation and blessing with that penitent and believing multitude; and then he led us on to follow and watch the Master in the Wilderness; and his temptation and his victory, and the comforting of his spirit by the angels of God.

With bowed head and beating heart, he followed Jesus as he continually preached and said “ Repent, for the Kingdom of Heaven is at hand ”; and as he went and

called his disciples; and told again how he went about to seek and to heal the blind and the sick and to save the sinner and the prisoner, and to pour out his soul to his people, and to give the widow’s son back to her; and he took us with him up to the holy city, and into the Temple itself, to see him read in her heart and gift the loving charity of that poor widow, and the humble piety and the justification of the tax gatherer; and he recalled Jesus’ loving parable of the return and welcome of the prodigal, and the calling to himself of the children, and his sojourn with Zacchaeus, and how he put his kind hand on the head of that weeping woman, and believed in her, and comforted her to restoration.

He drew them on to watch the enduring grace of the persecuted prophet, and to share the meek silence of the simplest and purest of men, and his calm disregard of the scorn of the Pharisees, and the mockery of the Scribes, and the spiteful rage of Levitical jealousy; for he knew what was in man.

And that wise old man recounted, in heart-breaking sympathy, the promise of youth, the hopes of manhood, the love of men and women, and the seeming failure of all the Master’s life-long devotion, and the cloud shutting down upon his aspirations; and then, his clear perception of what he had yet to suffer and must suffer, even in two days’ time, and how sadly he told his disciples of it, and wept to think that even one of them, misguided indeed, was to betray him.

And with him, we seemed ourselves to lie by the side of the Saviour, as that adoring woman so anticipated his burial, and to hear officious charity rebuked, and her act memorialised for ever.

And then we all, in that whole assembly, went forth to go with Jesus to that Upper Room, to renew with him the consecration of the long ages of his people’s life. And while we, even in that hall, in heart watched that little company of friends (whom he had so desired to gather round him for that once, last time) eating their passover meal, we seemed actually to see and hear the Master take that real bread, and, repeating the customary blessing, break it and give it to his disciples, and say, “ Take, eat—this is my Body ”; and, later, that actual ceremonial cup of wine, and give thanks and give it to them, saying, “ Drink ye all of it, for this is my Blood, which is shed for many for the remission of sins ” (for he never spoke except with his parable).

And then we all—that whole assembly—verily went out with him to Gethsemane, and heard him bid his disciples rest, while he took Peter and two others on, and was sorrowful and very heavy, and we heard him say to them, “ My soul is exceeding sorrowful, even unto death. Wait here and watch with me.”

And then and there, with eyes and ears and head and heart, we did verily see him as he fell on his face, and heard him pray, saying, “ O, my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt!”

And again: “ O, my Father, if this cup may not pass from me except I drink it, Thy will be done!”

And with eyes dry with fear and ears deafened by the riot, we all actually saw

the priests and elders, with their mob, and its swords and staves, and that sad kiss of poor, deluded Judas; and we followed that misled, howling rabble and its Victim, and heard the distress and mockery that assailed the Prince of Peace; and even heard passionate Peter deny his Master, and then break down bitterly!

And we all followed him and his executioners as he, ignorantly mocked, was made to bear his cross, and we saw him nailed thereon, and raised up on Calvary—for the adoration of all men for all time!—him the Saviour!—and we did really hear with our own ears our blessed Lord and Master pray the Father to forgive them that so sinned—“ for they know not what they do!”—and then, in the grievous dolour of suspension, cry with the Psalmist: “ Eli! Eli! lama sabachthani,” and then, bowing his dying head, sigh: “ It is finished!” and breathe his last utterance on earth: “ Father, into Thy hands I commit my spirit!”

And then, for the time, that Communion ended.

It was indeed Holy Communion.

But it has not ended! As long as we live, whether we break bread together or alone, at home or abroad, we will perpetually thank God, and remember Jesus!

CHRIST CHURCH, BRIDGWATER.

1688. 1788. 1908.

PROTECTOR of our fleeting race,
Who art and aye shalt be,
Our fathers in this hallow’d place
Held fellowship with Thee.

And here the psalm, the hymn, the prayer
From fervent hearts arose:
Here pastors sought, with loving care,
To comfort human woes.

The mournful sigh, the starting tear,
A loftier joy suppress,
As souls were taught Christ’s cross to bear,
And in his love to rest.

The generations rose and pass’d
And rested ’neath the sod.
The walls they reared their lives outlast,
And speak to us of God.

The brazen scroll, the marble fair
Recall the good and wise:
Those who of yore could do and dare
In faith’s great enterprise.

And he who in the triumph shar’d
Of dread Trafalgar’s day,*
By God’s good providence was spared
His grateful vows to pay.

Such memories consecrate the place
And past and present blend.
O Father of our fleeting race!
Be with us to the end.

CLEMENT E. PIKE.

* A marble tablet to the memory of George Lewis Browne, Captain in the Royal Navy, records how the Captain “ during many years of active service obtained the trust and highest commendation of Admiral Lord Nelson, under whose immediate command he distinguished himself at the battle of Trafalgar.”

HYDE CHAPEL, GEE CROSS.

BI-CENTENARY CELEBRATIONS.

On Sunday, October 25, and the following Tuesday, the Bicentenary of Hyde Chapel was celebrated. The following record comes to us from one who was intimately associated with the celebrations, and we are glad to have it thus, with the personal touch upon it.

The Bi-centenary celebrations will not easily be forgotten by those who took part in them. A perfect autumn day, the presence of numbers of old faces, the full services, the beautiful chapel, the multitude of sacred memories, the gladness of all hearts, the deep love of the place and all it stands for, which was manifested—all these combine to make last Sunday stand out as the happy fulfilment of many hopes, and the opening up of a future rich in promise.

Tuesday's meeting also, large in spite of the bad weather, must have gladdened our hearts with the testimony it brought to the work and influence of our beloved chapel from other denominations and churches. The kindly and sympathetic greetings from men who disagree with us profoundly in many ways, their acknowledgment of the fundamental unity of spirit and of purpose which transcends all differences, and binds all churches together, has set before us once more the ideals of brotherhood, fellowship, and the Church Universal as living forces, in whose service we come nearest to the spirit of Jesus, and may win the truest and most blessed form of success for our chapel. It was good to be there, both on Sunday and on Tuesday, for the whole spirit of the celebrations rang true.

At morning service the chapel was crowded with our own members, past and present, and their friends. Many old friends came long distances to be with us, and their presence linked us up into living touch with the past. The Rev. H. Enfield Dowson conducted the service, and in his sermon spoke not only as a beloved minister to his congregation, but as an old friend to old friends. Thinking of the origin in troubled times of our chapel, Mr. Dowson reminded us of all it cost our forefathers to be faithful to their religion. "Upon the passing of the Act of Uniformity in 1662, it was not only 2,000 ministers who were summoned by conscience to leave their livings, but their faithful flocks also heard the call. In the persecution of dissent in the reigns of Charles II. and James II., the laity as well as the ministers were under the harrow. They filled the prisons and 8,000 ministers and people died in gaol. They went through the fire for the religious liberty they won for us, and it was from them that descended the builders of the humble conventicle that arose in 1708." The spirit that built it survived in those who worshipped within its walls. "They trudged from hill and dale when roads were rough and few, in all weathers to their dear house of prayer to sit on benches on a bare floor, without any heating in the bleak winter cold." That was the self-devoting and indomitable spirit which gave our chapel birth, and in recalling those birth throes we should make soul-searching inquiry whether in our easier day we are our fathers' worthy children. "We can

keep this bi-centenary no better than by a rebaptism in their spirit." Mr. Dowson then pointed out that while there had been a very striking continuity in the members of the chapel, the descendants of some of the original members being members to-day, the open trust had led to vast changes in the religious doctrine preached there. In the 200 years we had passed from the Calvinism of the founders almost to the opposite pole of thought. The ground of faith had been shifted from external to internal authority, and its contents had completely changed. But the passing generations through 200 years are none the less linked together by their constancy in the exercise of liberty in religious thought. "This is our birthright and the great spiritual link between us to-day and the yeoman founders of the past, for it has led us to the simple faith in the eternal spirit of the All good, whom we call Father.

"To us the one revelation of God is truth, and the one object of worship, eternal goodness. Of these everlasting foundations of religion, nothing can rob us, and they are the fruit of the free communion with God and our own consciences, to which our fathers led the way. The religion of the open door was theirs. They held it open for us, and we hold it open for those who come after us." Moreover, "as Christians and disciples of the Master, there is, all through the long history of this chapel, and all differences of thought, the great bond of a common love to him, a common devotion to the spirit of his life, and the endeavour to be like him. It is the glory and beauty of Christianity that it is so centred in the person of Jesus, and so inspired, wherever it truly lives, by his spirit, that he is the abiding link between all who bear his name in each separate church and in all the churches.

"In the presence of this union, through a common fellowship with Christ, a common allegiance to his beautiful life . . . all differences become unimportant." "Liberty such as our people have enjoyed is a fine possession . . . but better than liberty, better than any doctrine a hundred times, is this power of Christ over human lives, leading them by the hand into the Kingdom of God and His righteousness." The churches need greater devotion to the spirit of Christ; that spirit rested of old on the worshippers here, and "it is my prayer for the coming time that it may be the inspiration of all who come within these sacred walls . . . drawing them to the worship of this house with mighty power, and sending them hence to live Christian lives."

At the close of the sermon the friend spoke to his friends old and young. He spoke of things and relationships peculiarly our own. To us these were the dearest words, and we will keep them among those who have daily been under the touch of him who spoke them. Only the closing words shall reach you, an echo of more than forty years of work.

"Approaching, as I am, the close of a ministry here that has been the joy of my life, I commend to you its future. For good or ill my life has been given to this place. I love it with a love unto

death. As I have lived with you I hope to die with you, and to leave my ashes in the sacred ground outside these walls. And as the generations rise and fall in this coming time, I pray God with all my soul that this may be to them, 'None other than a house of God and a gate of heaven.' In my closing years to see this prayer fulfilled will make me happy beyond expression. God bless and keep you all. Amen."

At a social reunion on Sunday afternoon, about 400 of us met by invitation of Mr. and Mrs. Dowson. Old friends, amongst them Mrs. Eveleigh, daughter of the Rev. Charles Beard, spoke to us of past times, and Mr. John Harrison brought greetings from the British and Foreign Unitarian Association. A little music by the school singing class, tea and conversation, passed the afternoon away delightfully.

At 6.30 the chapel was again crowded by about 700 people. To this service we had invited members of neighbouring chapels and other communions, and they came. They joined with us heartily, and the sense of friendly communion with Christians of widely differing views did us good. The Rev. A. R. Andreae was the preacher.

The sermon, after a reference to the invitation they had given to friends from neighbouring churches and other communions to join them in that evening service, and to their connection with other churches during the two hundred years of their history, went on to speak of the wider brotherhood which embraced them all—the brotherhood of those who were striving, by the spirit of their Master and for the love of God, to make this world a better place. In that sense, the preacher declared, they desired to bear witness to the one Church, invisible and universal, beyond all diversities of theology, government, and history, in which they were all united in one spirit and working for one end. That great end was expressed in the words of the prophet Isaiah: "to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Those words clearly described the work of Jesus and his earliest disciples and the spirit of it was in his parables of the lost sheep and the prodigal. That was what made a church as distinct from any other body—the possession of good tidings and the preaching of them to the meek. The world, if it heard that a shepherd had lost one of many sheep, did not trouble. Most people would say, "Well, it's only one!" But the shepherd did not think of it as only one; for him it was *the* one that was lost, in peril and fear, *the* one nearest his heart, because lost, and therefore most in need of him, and he did not rest till it was found. To the world the prodigal son was just one man more gone to the dogs, and therefore not worth troubling over. To the father, the prodigal was *the* son after whom his heart yearned, the one above all to trouble over, because he was a prodigal. And Jesus came to say to those whom the world had cast out, who had given up hope of themselves, and felt themselves abandoned of the world: "As the lost sheep to the shepherd, as

the prodigal to his father, so are *you* to God." That was the good tidings, to make men feel, just because of their hopelessness and the world's neglect, and because of their special need, they were near to God and He had a very special care and tenderness for them. Those good tidings the Christian Church was set to declare, and a church, to whatever denomination it belonged, was true to its calling only in so far as it was seeking those who were lost and gone astray, binding up the broken-hearted, and making the outcast welcome.

"The true Church," he said in conclusion, "is the Church which can transform the waste and desert places of the earth and make them blossom like a rose. It is the Church whose members work together in love, who have no pride, who know the worth of every human soul to God, and are filled with the passion of Christ to bind up the broken-hearted, to bring light to all that sit in darkness, salvation to all who are bound by sin. It is the Church whose members do this work by giving themselves to all who turn to them in their need, who look on the fallen as brothers and sisters with a distinct claim upon their friendship and service. It is the Church within whose walls the outcasts feel at home, and the hardened hearts are softened, and the burdened souls are lightened by the simple kindness of their fellow-worshippers, by the unwavering conviction with which they are met—that God meant them for better things, that they can rise to them, and that the whole membership consists not of respectable persons, but of men and women who all need God's help, who have all fallen short of His will, who all are ready to help each other in the spirit of Christ.

"To this Church I belong, the Church of the Saviour, the Church of the Kingdom, the Church of service and sacrifice, the Church Universal. I may be a Unitarian as well, just as you may be Catholic, or Congregationalist, or anything else. That depends on the mode and manner of action which may seem truest to you and most answer your needs. But these things are as nothing next to the membership of God's Church of Service and Sacrifice, which we may share with Christ and the saints of all theologies. I pray, therefore, that while here we may always love *our* faith, we may in the future, more than ever in the past, be found worthy of a place in the Church of God, whose one law is sacrifice, whose one duty is to save, whose spirit is love undying, whose God is the Father."

THE EVENING MEETING.

The large room of the Hyde Chapel schools was crowded for the public meeting on the Tuesday evening. The Mayor of Hyde, Alderman S. Knowles, took the chair, and with him on the platform were Mr. T. Gair Ashton, M.P., the Revs. H. Enfield Dowson and A. R. Andreae, the Rev. David Rowe, rector of St. Lawrence's, Denton, the Revs. F. J. Powicke, T. Nicholas, and J. Ferguson, Congregational ministers; the Rev. B. C. Constable, F. W. Turland, and others.

The Mayor said that he felt it an honour to be asked to preside on that occasion. He had known Hyde Chapel

for fifty years, and they might well be proud of the history of their chapel and school. Of the fifteen Mayors of Hyde up to the present time, seven had been from that chapel. He himself came there as a boy, during the ministry of the Rev. Charles Beard, and afterwards attended classes held by Mr. Dowson. He acknowledged, not for the first time, what he had owed as a working lad to the help and sympathy of Mr. Dowson. He had been in the school for seven years, and afterwards went to the Church of England. The change, he thought, had done him good; for so they discovered that there were good people in every sect; a broader outlook made them more sympathetic towards each other. He hoped success would always attend their efforts at Hyde Chapel.

Mr. T. GAIR ASHTON, M.P., said it was a great joy to be there that night, as one of those descended from the founders of the original chapel in 1708. One of those founders was his ancestor Samuel Ashton, and another was Joshua Thornely, who gave the land, whose family was also still represented in the congregation. Mr. Ashton then spoke of the changes which had taken place in Hyde during those two hundred years, and of the great qualities of the old Puritans from whom they of that congregation were descended. They had, he said, great honesty of conviction, and he hoped and thought, great honesty in carrying out their ideas. They had, besides, enormous tenacity of purpose in everything they undertook. They had, also something which he wished we had more of to-day, and that was simplicity. These, together with strong instincts of freedom in religion, were all the great and good qualities of our Puritan ancestors. They learnt in a pretty hard school, but that hard learning had great advantages, because they owed to it very largely their great tenacity of purpose and their conscientiousness. They had to make sacrifice, and sacrifice was good for all men. The present determination to succeed was very largely owing to the Puritan blood that had spread throughout the length and breadth of the land. That foundation of 1708, as the Mayor had said, had been, during the whole of those two hundred years, intimately connected with the life, the progress, and the prosperity of the town of Hyde. He thought they might say it was not less so to-day than it had been in the past. And might they not say that if it were so it was largely due to the devoted services of him who had been the minister of that chapel for the last forty years? Hyde Chapel, he was sure, had never had a minister who was so popular, so beloved by all those to whom he ministered—aye, and by all his neighbours and friends around. There had been no minister in the history of that chapel, none in the history of Hyde, who had loomed larger in the hearts of the people than the one who had ministered there for the last forty years. Long might he live, and his dear wife with him, who had backed up his every effort. "Long may they live," Mr. Ashton concluded, "to enjoy the respect and love and affection of the people of Hyde. And if we are to wish well, as we all do, to the future of this place of worship, we can wish nothing better for it than that it should in future bring

back the history, and repeat the history of the past, and be to Hyde a shining light, and bring up amongst its young men and young women those who may do as much for Hyde in the future as their predecessors have done in the past."

The Rev. DAVID ROWE, rector of St. Lawrence's, Denton, was the next speaker. He had received the invitation to be present with great pleasure, for during his twenty-seven years at Denton he had always had the kindest feeling towards Mr. Dowson, and had always been an admirer of his work. The old church at Denton was two hundred years older than Hyde Chapel, and when the chapel was built, they two were for about another hundred years the only places of worship in Hyde and Denton. The rector then spoke of theological changes which had taken place, and in particular of the affinity there was in essential things between Unitarians and other Christians. So he stood there, he said, in conclusion, with very great pleasure, and very great satisfaction to himself, to congratulate them on the work of the past, to congratulate his friend Mr. Dowson on his long and earnest career amongst them, wherein he had spent and been spent. He had not lived there for his own gain, but had given his time and means, and in every way had done that for which they might well be proud of him as their minister.

The Rev. Dr. POWICKE, of Hatherlow Congregational Church, also expressed his pleasure at being present, and brought the congratulations of his congregation, and added some interesting historical notes on the relations of the two churches.

The Rev. JAMES FERGUSON also made a cordial speech, and was followed by the Rev. E. G. Evans, of Dukinfield; Mr. T. Fletcher Robinson, President of the Provincial Assembly; and Mr. Leonard New, President of the East Cheshire Christian Union.

The Rev. H. E. Dowson proposed a vote of thanks to the Mayor, the choir, and his brother ministers from other churches who had come to make that one of the most inspiring meetings he had ever attended. He thought that all who had been present on Sunday would never forget the celebration of the Hyde Chapel Bi-centenary, and he thought the speeches of that night had been a fitting crown to that magnificent celebration. He specially wished to thank the Rev. David Rowe for coming there that night from the Church of England over "the Presbyterians' Bridge" to hold out a hand to them as a brother Christian. He thanked his friend Dr. Powicke, that fine Christian, who had raised their thoughts so high that evening by his eloquence, and he thanked Mr. Ferguson and the others who had shown their sympathy by their presence that evening. He thanked God for the bi-centenary, and wished he were seventeen instead of seventy. Mr. Dowson then referred to the great help rendered by Mr. Andreae, and said that the future of the old chapel lay with the rising generation, led by him. "This night," he said in conclusion, "has been a joy to me. You know my heart has always been yours; it is with you more than ever now, and it will be with you until the end."

The Rev. A. R. Andreae seconded the resolution, which was carried with acclama-

tion and acknowledged by the Mayor; and with the singing of a hymn the meeting was brought to a close.

So ended our celebrations,—memorable, impressive. And now the future awaits us with its duties and problems. We are not afraid. The celebration of the past was so hearty and so true that we feel there is life and power with which to meet the future, and we go forward with the prayer that we may be worthy of our fathers in the use we make of it, and true to the spirit of Christ in faith and life.

A. R. A.

FREE BRITISH WOMANHOOD.

I.

THE recognition of the co-equal dignity and alike honourable and needful, if different, functions of both sexes in family and national life lies at the root of Celtic and Teutonic civilisation. The present struggle for the social and political emancipation of the women of the British Isles is a revival (under different conditions and with more extensive application) of the primal instincts of our British and Saxon ancestors. The classical and Oriental races of Europe had a different ideal of the spheres and relationship of man and woman. So Plutarch in "De Virtute Mulierum" illustrates his un-Roman views of the equality of the sexes by describing the practice of the Continental Celts, who consulted their women about peace and war, and made them mediate in controversies. Cæsar also records of the early Britons with surprise that both men and women shared on equal terms in the affairs of court, council, and camp, and notes as remarkable the strict morality of both sexes. The heroic and gifted Boadicea was the type of many a British help-mate who more or less conspicuously opposed the forces of lust and oppression of the Latin conquerors. Her defeat quenched the freedom of British womanhood and the spirit of British manhood.*

Happily the Roman influences on our country were soon modified by the arrival of the Angles and Saxons, of the same Teutonic stock as those German races of whom Tacitus wrote: "The women are the most revered witnesses of each man's conduct." . . . "In all grave matters they consult their women." . . . "Lest the woman should think herself to stand apart from aspirations after noble deeds, and from the perils of war, she is reminded by the ceremony which inaugurates marriage (in which she is handed a spear) that she is her husband's partner in toil and danger, destined to suffer and dare with him alike in peace and war. . . . She must live and die with the feeling that she is receiving what she must hand down to her children, neither tarnished nor depreciated." And so ere long the English conquerors built up in this island a society and system of government, crude, and with the taint of slavery and war, but sound in its foundation on the principle of the absolute equality of all its free-men and free-women.

In the first rank was the Queen Consort, crowned, and sitting on a throne beside

the King, having a separate household, managing her property in her own right, and confirming the King's Charters with her own seal. History tells also of Queens Regnant, such as the illustrious Ethelfreda, Lady of the Mercians, whose reign was worthy to follow that of her father, Alfred the Great.

Then noble women sat in the Witanagemot, where laws were signed by King, Queen Consort, Bishops, Abbots, Abbesses, and *Witas*, a general term for the lay councillors. We women of the twentieth century have no position which is a counterpart of that of the Saxon Abbesses. The Principal of Newnham College, after all, has no seat or voice in the national councils, and presides over an institution for women only; whereas an Abbess like Hilda of Whitby could attend the Witan, presided over the historic Synod of Whitby, and was head of one of those Northern un-Romanised monasteries for women and men. Among those whom she instructed and inspired were many famous Bishops, and Caedmon, our first English poet.

Below the rank of the nobility, free-men or free-women sat in the shire, burgh, and tun-mote to manage the affairs of the shire, burgh, and tun, and to elect the gerefas of each mote. When one reflects on the illogical, unjust anomalies of our modern local councils in relation to women's votes and work for those bodies, one may truly call the Saxon times, with their simple plan of one man one vote, one woman one vote, the golden age of local government. Yet they were also the golden age of domestic arts and crafts, for every woman from the Queen downwards supplied through her own industry and supervision most of the common needs of life in palace or homestead.

Then came the Norman Conquest. The Norman French had become somewhat Latinised by sojourn in France, but they were of the same race as the Anglo-Saxons, and in course of time conquerors and conquered mingled in a nation essentially English in language, modes of thought, customs, and the spirit of free government. Thus women suffered less socially and politically than at first seemed likely. From the eleventh century onwards the Queen Consort held the same honoured position as in the Saxon courts, and our Queens Regent and Regnant are well-known worthies in history. An attempt to introduce the Salic law failed, and even the stern feudal system of military tenure of land, which naturally favoured the male heirs, was unable to ignore the rights of inheritors, when they were inconveniently born of the female sex. Among the Saxons all children inherited equally. The Normans introduced the law of primogeniture. Saxon influence, however, preserved to the daughters the right of succession before the more distant male kindred, and maintained the principle that sex in itself did not disqualify a woman from civil and military rights and duties. Thus an only child, if a daughter, inherited on exactly the same terms as a son. She paid and received homage, paid feudal dues and national taxes, performed judicial functions in the feudal courts, and could send a deputy or pay a fine in lieu of personal military service, as did the infirm males of her day. Abbesses holding

lands of the King and peeresses in their own right were liable to summons to Parliament in person ("Ladies Spiritual and Temporal" they are called in a fifteenth century charter), and, like infirm men, were privileged to send a proxy. Ladies could be knighted, as Mary and Elizabeth were before they became Queens, and the earliest stone effigy of a woman on a tomb in England (1247, in St. Mary's Church, Abergavenny) represents Eva de Cantilupe in the insignia of knighthood, as holder of Abergavenny Castle by knight's-service. A lady could inherit the public office associated with the title or property, and performed it by deputy if necessary. Thus Eva of Salisbury (1188) was an active Sheriff of Wiltshire, Anne de Clifford in James I.'s reign was High Sheriff of Westmoreland, and sat on the Bench in the Court of Assizes at Appleby. Many heiresses became High Constable, High Steward, High Chamberlain, and Governors of Royal Castles, while a woman was the King's Champion at Henry IV.'s Coronation, and deputed the performance of that office to her son.

County women also inherited on the same terms as male heirs. As free-holders they were free-suiters (or attendants) at the Shire Courts, shared its judicial functions, elected Knights of the Shire as their representatives in Parliament, or sealed the indentures of those elected. They also nominated burgesses to represent their own private boroughs in Parliament. Like men, they had the *privilege* of non-attendance at the Shire Court.

With regard to women in the towns, the records of the social, religious, and trade guilds show that the sexes were treated with equality in the guild affairs. Chaucer's Good Wife of Bath was a type of the energetic, much-travelling business woman, who played no unimportant part in the life of a medieval town. As for civil and political rights, women could be free of boroughs on the same terms as men burgesses, or vote for representatives in the Borough Council or in Parliament.

The story of the growth of constitutional government from the eleventh to the seventeenth century is intricate, and different conditions of liberty prevailed at different times, and in local government at different places. Yet two principles are clearly established—(1) that property for men and women carried with it very distinct feudal and civil rights and duties, sex being no disqualification; (2) that there could be no lawful taxation without representation. As all the enactments, including Magna Charta, are couched in general terms, they were interpreted as applying to qualified women no less than to qualified men. There is no doubt that women never used the franchises as much as men. But there are many records of the fines of male freeholders for non-attendance at the Shire Court, and of compulsion to be Knights of the Shire in Parliament. It is not wonderful that women also in those days of rough travelling and immature patriotism shirked the duties of citizenship. That brave North Country woman, Lady Anne Clifford, acted up to her motto—"Preserve your loyalty, Defend your rights." If the dames of olden time had all of them lived in this spirit, the world would not have been so

* The historical passages of this article have already appeared in *St. George*.

long in again acknowledging the religious, moral, and political claims of women to develop and realise their womanhood for the good of all as fully as men their manhood. The British Parliament would not in the twentieth century have been able to refuse to women that free citizenship which makes again possible the ideal, peculiar to Celtic and Teutonic races—namely, that both sexes are socially and politically equal.

"Before the one God and Father," said Mazzini to his fellow-countrymen, "there is neither man nor woman, but the human being, in whom those characters, which distinguish humanity from the brute creation are united—namely, the social tendency and the capacity for education and progress. There is no inequality between man and woman, but . . . diversity of tendency and special vocation. . . . Consider woman as your partner and companion, not only of your joys and sorrows, but of your thoughts, your aspirations, your studies, and your endeavours after social amelioration. Consider her your equal in your civil and political life. Be ye the two human wings that lead the soul towards the ideal we are destined to attain." Politics are applied religion. Our political machinery has not only yet to be regulated on the ancient principles of the British Constitution, but it has yet to receive the application of the root principles of Christianity, and to become an instrument whereby every responsible man and woman may exercise the equal rights and duties not only of citizens but of children of God. The removal of the sex-disability from women otherwise duly-qualified to vote for Parliamentary representatives is one step towards the making of every sane and fully qualified member of the State equally responsible for, and able to make his or her special direct contribution to the good government and well-being of the nation. This is essential to the complete growth of British Democracy, to the true liberty and sure progress of the British Empire, and to the realisation of the Christian ideal of human brotherhood and sisterhood.

And, surely, British men of to-day will not long lag behind the ancient Britons and Saxons in their realisation of the interdependence and equal co-operation of both sexes in private and public life. And if we British women, too, are true to the instincts of our race, and to the divine calls of the womanhood which the wider life, and best religious, moral, and political conceptions of the twentieth century are expanding, we shall win back that free citizenship for our sex which will enable us to take our full share in the evolution of a more truly democratic and religious nation than our country has ever yet produced.

EMILY H. SMITH.

THE souvenir of the Bicentenary of Hyde Chapel, Gee Cross, the celebration of which we report this week, is still on sale, and may be had for 6d., or by post 7d., from Mr. A. Slater, Cross-street, Hyde. The pictures and portraits make it a delightful memorial of the event. A full history of the chapel soon to be published will cost 3s. 6d. or more, according to finish.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

MR. CHESTERTON'S "ORTHODOXY."

SIR,—Mr. Lloyd Thomas' brilliant review of Mr. Chesterton's latest extravagance contains some rather startling statements, and seems to me to miss the real aim of the book. To a Theist of Dr. Martineau's school like the present writer, the argument of "Orthodoxy" is profoundly unsatisfactory.

In fact, I cannot read the book without thinking that its author's real aim is to parody the more inept forms of "Christian" apologetics. Briefly, the book professes to prove that if a man chooses to dwell in Fairyland, he might do worse than take up with "the fairy story of the Three Supernatural Men." (I do not think Mr. Chesterton would object to the phrase.) Whatever the value of this thesis, it would not have been denied by Huxley or Clifford, or Leslie Stephen.

Regarded as a piece of prosaic apologetics, the sophisms of the book would not take in a child of sixteen. Let me give an instance or two of the reasoning which Mr. Thomas thinks unanswerable.

Here is Mr. Chesterton on miracles: "It is common to find trouble in a parish because the parish priest cannot admit that St. Peter walked on water; yet how rarely do we find trouble in a parish because the clergyman says his father walked on the Serpentine. And this is not because miracles cannot be believed in our experience. . . . More supernatural things are alleged to have happened in our time than would have been thought possible eighty years ago; . . . the most perplexing and even terrible prodigies of mind and spirit are always being unveiled in modern psychology. Things that the old science would have rejected as miraculous are being hourly asserted by the new science."

If this is serious apologetics, I think Mr. Chesterton ought to be asked to walk on the Serpentine. I was certainly not aware that "the new science" guaranteed his survival after such an experiment. Mr. Chesterton knows as well as I do that recent Psychology believes as much in the uniformity of law as it ever did. What is the doctrine of the unconscious mind but a generalisation?—and generalisation presupposes uniformity of law. Modern science, of course, believes some things that would have been disbelieved forty years ago; but that is because they have ceased to be "miracles" for it. Whatever time the story of the Resurrection becomes satisfactory to the Psychical Research Society, it will have ceased to be a miracle. But the truth is obvious; Mr. Chesterton is no more serious than Voltaire or Dean Swift. He is parodying—very cleverly—the favourite arguments of the more muddle-headed advocates of the miraculous.

Let me give another specimen of Mr. Chesterton's irony. Among other "Christian" dogmas, he is pleased to defend the eternity of hell torments. The line of argument is (briefly) that "the romance

of orthodoxy" requires danger. "There is a good deal of real similarity between popular fiction and the religion of the Western peoples." And you cannot keep the "thrill" up without a hell.

If this were serious apologetics, most of us would say without hesitation that hanging was too good for Mr. Chesterton. But surely Mr. Lloyd Thomas' literary sense has been asleep. The logic of the book is crystal clear. The argument that Christianity is an interesting and acceptable creed, if you test it by the canons of fairyland, is Agnosticism under the thinnest disguise. I have already quoted Matthew Arnold's phrase. It is strictly relevant. If Mr. Chesterton had only called his book, "The Fairy Story of the Three Supernatural Men"!

RICHARD G. CROOK.

16, Trinity College, Dublin.

ASSOCIATION SUNDAY.

SIR,—Sunday next, the 15th inst., is the appointed day for the collections to be taken at our chapels throughout the country in aid of the funds of the British and Foreign Unitarian Association. As treasurer, may I be allowed to plead for a generous response to the appeals that will be made by our ministers. This year the subscription of £1,000 a year is reduced to £500, and we have lost by death several large subscribers. I can speak with confidence of the useful work done by the Association, and the Unitarian Van Mission, which has been recently added, has already proved that there are great opportunities for our work.

Many of our smaller churches constantly seek the aid of the Association, and receive help in many ways. I trust that all our congregations will give generously towards the support of our missionary work.

HOWARD CHATFIELD CLARKE.

Essex Hall, Strand, W.C., Nov. 11, 1908

WILLASTON SCHOOL.

At a recent meeting of the governors of Willaston School it was decided to add a preparatory school, in order to meet a growing demand for the admission of boys at a younger age than is at present possible. A building will be erected to contain class and recreation rooms, while sleeping accommodation will be provided in the school, on a separate floor from the other dormitories. The preparatory boys will take meals at their own table in the dining hall; and they will join in games with the junior boys of the main school. The new department, which will be in charge of a lady teacher, will be opened after Easter. Boys will be admitted from about the age of nine. The new building for the preparatory school will also contain a science room for the senior school, to replace the dormitory at present used for science teaching, which will have to be vacated. To this a museum will be added, to receive the large collection which has already been got together. These rooms will be entirely separate from those for the junior boys, and will be reached by a different door. The school has grown considerably of late, twenty boys having been admitted during the last four terms; and it is hoped that the additional accommodation and equipment will add materially to its usefulness.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Belper (Resignation).—The Rev. D. J. Williams has announced to the congregation his resignation, to take effect at the end of the present year.

Cambridge: Assembly Hall, Downing-street.—Last Sunday afternoon an interesting social gathering was held at 10, Emmanuel-street, when over thirty members of the congregation and friends were present. After tea and a short musical programme, the Rev. George Critchley, who is conducting the services this term in the Assembly Hall, offered a welcome to those present, and appealed for enthusiasm in the cause. Mr. Stratton, of Caius College, one of the founders and treasurer of the congregation, made a good financial report. The Sunday collections, he said, were well above the average for the last term, although the subscriptions which were then inaugurated had naturally affected them somewhat adversely; that, however, he was pleased to say, was only for a short time, the weekly collections now being almost more than before. He noted with much satisfaction that there had been a steady increase in numbers each Sunday this term, till on the last occasion there were forty-five present, many of whom were strangers. After several new names had been handed in to the secretary, a vote of thanks was passed to those who had kindly provided music, and the meeting concluded.

Forest Gate (Presentation).—At a recent Social gathering at Upton-lane, Mr. A. J. Indge, on behalf of the members and friends of the congregation, presented Rev. H. Woods Perris with an easy chair, as a slight token of esteem, and in appreciation of his ten years' ministry lately resigned. Mr. Indge referred to the splendid work which Mr. and Mrs. Perris had done for this church, and several members expressed their deep indebtedness to them for their teaching, influence, and spiritual guidance—and regret at their departure. Mr. Perris, in acknowledging the handsome and useful gift, and thanking all members and friends for their faithful support of his ministry, said, that while he had hoped for larger results, he felt sure from the warm expressions of the congregation that his work at Forest Gate had not been in vain. He should not say "farewell," as he had promised a monthly visit until the end of the year, and would always take an interest in the welfare of the church. Several friends from Ilford and Stratford were present.

Huddersfield.—A three days' sale of work was held on Nov. 4, 5, and 7, which realised £126 6s. Although this sum is not what was aimed at, the result has given great satisfaction, and much gratitude is felt and has been expressed in view of the generous help received from those outside the congregation, and the ungrudging labours of the members of the congregation themselves, not forgetting the scholars of the school. In opening the sale on the first day, Lady Talbot made an impressive personal appeal on behalf of the more serious aspects of the church. The chair was occupied by the Mayor of Huddersfield, a valued member of the church. The sale was re-opened on Nov. 5 by Mr. Grosvenor Talbot (in the much-regretted absence of Sir Wm. B. Bowring through illness), the Rev. Wm. Mellor in the chair. Saturday was the children's day, the opening ceremony being conducted entirely by the scholars. The amount of money raised by this effort is as nothing compared with the beautiful spirit of harmony and good fellowship which it has evoked.

Manchester: Pendleton (Resignation).—The Rev. N. Anderton, B.A., having resigned on his acceptance of the Monton pulpit, a congregational meeting was held after evening service on Nov. 1, when a resolution moved by Mr. T. Fletcher Robinson, and seconded by Mr. J. Wigley, was passed, accepting the resignation (to take effect at the end of the year), and adding:—"The congregation, whilst regretting the loss of his services, rendered to the church and school during nearly five years with such conspicuous success, as evidenced by the harmony prevailing in the church and the affectionate relationship between the members and Mr. and Mrs. Anderton, and especially by the high spiritual tone maintained in the services of the church,

heartily wishes him every success in his wider field of labour at Monton, and hope that the blessing of God may rest upon his future ministry."

London: Brixton.—The first bazaar ever held by the Effra-road congregation was opened at Essex Hall on Friday afternoon, Nov. 6, by Lady Durning-Lawrence, Mr. John Harrison in the chair; and next day by Mrs. Blake Odgers, Mr. H. Chatfield Clarke in the chair. The object was to raise £1,000, to cover the expense of necessary work, owing to subsidence of the building. The bazaar produced about £500, from which expenses must be deducted, and it was hoped that donations would complete the £1,000; but the treasurer, we understand, is still short of that amount. There was a capital attendance at the opening, and a happy incident of the proceedings was the presentation, on behalf of the congregation, of a miniature portrait of himself (the work of Miss Caroline Titford) to Mr. John Harrison. The presentation was made after the Chairman's opening speech, by Dr. Cressey, as a mark, he said, of their appreciation of Mr. Harrison's zeal for their religious fellowship, and in the work of their church. Dr. Cressey took the occasion also to express his pleasure that a Unitarian had been elected President of the United States, not a Unitarian merely in theory, but a staunch worker since boyhood in the Unitarian fellowship. That was nothing new with them, he said, for of the twenty-six Presidents since Washington, seven had been Unitarians, five of them actively engaged in Unitarian work. Mr. Taft, said Dr. Cressey, had shown high quality in action, and no one would come better qualified than he for his task. Mr. Harrison made grateful acknowledgment of the gift, and Lady Durning-Lawrence then declared the bazaar open. Mr. David Martineau proposed, and Mr. F. Nettlefold seconded the vote of thanks to her, and the sale proceeded. There was a capital attendance. A feature of special interest in the bazaar was the Chowbent stall, provided by members of that old congregation in Lancashire, of which Mr. John Harrison's father was once minister, and in the parsonage of which he was born.

London, George's Row Domestic Mission.—On Friday, Nov. 7, a soirée was held, when the Shield for the victors in the Swimming League competition, in connection with the London Sunday-schools was presented and received. The Shield for the Cricket Club League was also received for six months, Essex Church School team holding it for a subsequent half year. George's Row is also holder of the Sunday School Society's Singing Contest Banner, and has thus enjoyed a season of success. With numerous institutions all the evenings are fully occupied. In the Mothers' Meetings there is a membership of 146. On Tuesday last an address to the women was delivered by Miss Gregg. A Boys' Brigade has been started, and for young men the gymnasium has been re-established.

Southport.—The anniversary services were held last Sunday in the Portland-street Church, when the preacher was the Rev. Charles Hargrove, of Leeds. The annual tea and congregational social meeting was held on Monday evening, and was well attended. After tea the chair was taken by the Rev. Matthew R. Scott, who, after some happy references to his relations with the congregation and comment on present-day theological changes, eloquently maintained the importance of the promotion of spiritual religion and the observance of public worship. The Rev. J. Crowther Hirst, of Gateacre, dwelt upon the importance of earnest religious and social work. He spoke of the growing tolerance towards difference of opinion, but instanced the feeling which had been promoted on the ground of his Unitarianism against Mr. Taft in his candidature for the American Presidency as a proof that intolerance had not altogether ceased. Dr. Wormald, J.P., the Chairman of the Church Council, moved a cordial vote of thanks to the preacher of the previous day, expressed warmly his appreciation of the success of Mr. Scott, and deprecated the growing indifference of people generally to the observance of public worship. The resolution was seconded by Mr. F. Monks, J.P., and carried enthusiastically. Other speakers were Mr. A. S. Thew, J.P., treasurer, and Dr. Harris, secretary, who both referred to the valuable services of Mr. Scott and other matters of congregational interest. The programme of music and recitation was much appreciated.

THE Rev. T. P. Spedding, Missionary Agent of the British and Foreign Unitarian Association, is about to pay a series of visits to churches in the Western Union, as follows:—Nov. 15, Torquay (morning service), Newton Abbot (evening service); Nov. 16, Moretonhampstead (lecture); Nov. 17, Ilminster (lecture); Nov. 18, Cullompton (service); Nov. 19, Colyton (lecture); Nov. 20, Shepton Mallet (lecture); Nov. 22, Crediton (services); Nov. 29, Plymouth (morning service), Devonport (evening service); Nov. 30, Moretonhampstead (lecture); Dec. 1, Tavistock (lecture); Dec. 2, Cullompton (service); Dec. 3, Trowbridge (lecture).

THE man who neglects to take a seventh day, at least, for rest, may be borne along by the vigour of his mind to continual exertion, yet in the long run he will break down sooner and more suddenly than the man who is determined to put aside at least one-seventh of his working life for rest and recreation.—Robert Collyer.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher no later than Thursday Afternoon.

SUNDAY, November 15.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. J. C. BALLANTYNE; and 7.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. STORR; 6.30, Rev. J. HOWARD.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Room, Broadway, 7, Mr. R. W. PETTINGER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A. Association Sunday.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPES. Evening Service at St. James' Hall.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.
 Richmond, Free Church, Ormond-road, 11.15, Rev. W. W. CHYNOWETH POPE; 7, Rev. J. C. BALLANTYNE.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, P.S.M., Mr. EDGAR NOEL; 6.30, Mr. G. J. ALLEN.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.

BEDFIELD, 2.30 and 6.30.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, The Assembly Hall, Downing-street, 11.30, Rev. GEORGE CRITCHLEY, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER, B.A.

DUBLIN, Stephen's Green West, 12.
FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.

LEICESTER, Free Christian Church, 11, Rev. KENNETH BOND; 6.30, Rev. JOSEPH WOOD.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. M. LLOYD THOMAS.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. S. MATHER, M.A.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Mr. W. COLEGATE, B.Sc. "The Philosophy of George Meredith."

WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

DEATHS.

BELL.—On November 9, Charles Bell, of 107, High-street, Redcar, in his 82nd year. No cards.

DARBSHIRE.—On November 8, at High Elms, Victoria Park, Manchester, Robert Dukinfield Darbshire, aged 82.

THORNTON.—On November 1, at Camp Hill, Worcester, Catherine Willets Thornton, daughter of the late James Thornton, of Birmingham, aged 93.

The Unitarian Movement in Scotland.

(McQUAKER TRUST)

Sunday, November 15 RELIGIOUS SERVICES AT THE UNITARIAN CHURCH, DUNDEE

Preacher

Rev. J. E. MANNING, M.A.
(Tutor at the Unitarian Home Missionary College, Manchester).
Services at 11 a.m. and 6.30 p.m.

In the Afternoon at 3 o'clock
Mr. ION PRITCHARD
(Hon. Secretary of the Sunday School Association) will address the Scholars and Young People.

Monday, November 16 CONFERENCE ON MISSIONARY WORK Rev. E. T. RUSSELL, B.A.

WILL READ A PAPER ON

'Opportunities for our Unitarian Message and Mission.'

To be followed by Discussion.

Delegates from Aberdeen, Edinburgh, Glasgow, Kirkcaldy, Stenhousemuir, and the Scottish Unitarian Association will attend and take part in the proceedings.

Mr. PERCY PRESTON
(Chairman of the McQuaker Trustees) will take the chair at 3 p.m.

Tea will be provided by the Dundee Congregation at 5.30 p.m.

PUBLIC MEETING Unitarian Church, Dundee Mr. JOHN HARRISON

(President of the British and Foreign Unitarian Association) will take the chair at 7.30 p.m.

Supported by MISS HELEN BROOKE HERFORD (Hon. Secretary of the British League of Unitarian Women), Rev. W. COPELAND BOWIE (Secretary of the British and Foreign Unitarian Association), Rev. J. E. MANNING, Mr. PERCY PRESTON, Mr. ION PRITCHARD, Revs. R. B. DRUMMOND, JAMES FORREST, E. T. RUSSELL, ALEX. WEBSTER, HENRY WILLIAMSON, and Laymen representing the Unitarian Churches in Scotland.

ILFORD.

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